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*For the Religious Monitor.*

THE AFFLICTIONS OF THE RIGHTEOUS.

"Man that is born of a woman, is of few days and full of trouble." He commences life in suffering, lives familiar with sorrows, and makes his exit in the agonies of expiring nature.—From these sufferings, the saint, although a child of God, is not exempted. He is liable to every trouble incident to man, and to all those peculiar to the children of God.

The afflictions of the saint, embrace whatever is disagreeable to the feelings of human nature, in his present lot, and calculated to diminish the blessedness of man. They comprehend all bodily sickness and pain; all mental anguish, and all the distress arising from outward circumstances in life. These afflictions obviously embrace a wide range, and must often engage the thoughts, as they exercise the feelings, of the afflicted. The subject is ample, but we confine ourselves, at present, to the few following remarks:

1. All the afflictions of the righteous are the fruit and consequence of sin. "By one man sin entered into the world, and death by sin." The death which entered by sin, must be the death annexed to transgression, and this includes all the sufferings which precede, accompany and follow natural death. Previous to sin no kind, no grade of trouble existed in the universe of God; all was good, prosperous and happy. The fell evil sin entered, opened the flood gates, and a deluge of trouble overwhelmed our guilty and devoted world. The hour is coming, when sin shall be expelled from the kingdom of Christ, and trouble, its inseparable companion, shall depart with it. Then the inhabit-

ants of Immanuel's land shall no more say, that they are sick; and sighing, and sorrow, and crying, and pain, and death, shall pass away. The history of the divine government furnishes not a solitary instance of any of his creatures, who are free from inherent or imputed sin, subjected to any species of suffering; nor of any subjected to sin, who are exempted from suffering. Indeed, the connection between sin and suffering is so inseparable, that when Christ himself was made sin for us, he became "a man of sorrows and acquainted with grief,"—in all our trials, whether we discern it or not, the inscription is written "thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart." When innumerable evils encompass us, then our iniquities take hold upon us. Our sufferings are correctives administered by our heavenly Father; but what Father can take hold of the rod, and correct the child that has never offended?

Is a saint to infer from this, that his sin is always the cause of his suffering, and that its infliction is never a sovereign act in God? Was he not moved against Job without cause? In his dispensations, Jehovah giveth account of his ways to none; one child in his family is chastened every morning, and plagued throughout all the day; while another, apparently no better, is greatly exempted from inward and outward trials. Sometimes he afflicts, as he did David, for past sins; sometimes to prevent running into crimes, to which the sufferer is prone; and sometimes, as in the instance of Moses, to prepare for eminent services; but still, in all suffering, sin is an indispensable prerequisite, and all suffering is the fruit and consequence of it. *Sin, then, is the meritorious cause of suffering; though the end or design may be correction, the trial of grace, or preparation for service.* But seeing Christ endured the full punishment of all the sins of his people, how is it consistent with the goodness and justice of God to visit on them also, the consequence of their sin? Is not this to punish doubly, the same offence? No. There is an essential difference between punishment and correction. There is nothing strictly penal in the sufferings of the righteous. They are promised in the covenant as a blessing, and not denounced as a curse. "If his children forsake my law, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness I will not utterly take from him, nor suffer my faithfulness to fail." The Lord has taken afflictions into the dispensation of the covenant, and employs them to keep his people humble and dependent and grateful, as they remind them of the desert of sin, and of the love of Christ in delivering them from the wrath to come; and thus he also gives them an experimental acquaintance with what Christ endured, and conformity to him in suffering.

2. The afflictions of the righteous differ widely from those of the wicked. In their physical nature, and in themselves consid-

ered, both are one and the same. Pain is pain, by whomsoever inflicted or endured. The pain felt when the surgeon amputates a limb, is the same as that felt when an enemy cuts it off with a stroke of his sword. In every thing else, but their physical nature the afflictions of the righteous and of the wicked differ.—They differ in their origin. The one springs from love, the other from justice. Justice demands and inflicts the blow which prostrates the sinner. But as many as God loves he rebukes.—They differ in their author. Jehovah as a judge punishes the sinner for transgressing his law, and as a father he corrects his erring children. The sufferings of the one are penal, those of the other corrective.—They differ in their extent. Those of the one, are bounded by justice, those of the other, by the benefit of the sufferer. Justice demands its full due, and when justice is done, the sinner is undone. The moment the saint is prepared for deliverance, the rod is dropped and he is released. He is never brought into trouble till he needs it, and he is never detained longer in it than is for his good.—They differ in their design. The sufferings of sinners are not designed for their profiting, but to maintain and display the holiness of God, and the justice of the law. All the afflictions of the righteous are for their profiting, as they take away their sins, and make them partakers of holiness. Death, as well as life, is theirs. They are the Lord's furnace, in which he purifies his people from their dross and takes away their tin.—They differ in their results.—The sufferings of the wicked harden them in sin, prepare them for punishment and are themselves a part of, and a prelude to it. They are the beginnings of eternal sorrow. The sufferings of the righteous are the medicines of the family of God, designed to cool their feverish attachment to the gratifications of sin and sense—the discipline of his house to train them up for immortal glory. They are purified by the "spirit of judgment and of burning."

3, The afflictions of the righteous are very numerous.—"Many are the afflictions of the righteous." "Through many tribulations they enter into the kingdom." Through mistaken fondness, parents spare the rod and dandle their child in the lap of indulgence; God uses the rod freely and brings his own through fire and water to the wealthy place. He made his chosen Israel wander forty years in the wilderness, and embittered their condition, till they rebelled ten times against him, because of the hardness of the way. Taking up the cross and bearing it daily, is the first article in the indenture he makes with all his disciples. Their sufferings are so numerous, that they assail them in every vulnerable point. They fall on their estates, relations, names, bodies and souls.—They are so numerous that they invade them from every quarter. They come from heaven above and hell beneath, within from their own corruptions and without from the world and the devil; from sinners and from saints. Witness

how all this was exemplified in Job, the man of suffering and of patience. His immense flocks and herds were all swept away, his servants slain, his seven sons and three daughters, without a moments warning, buried in one grave. His body was covered with sore boils, and his soul torn with the keenest anguish. The arrows of the Almighty drank up his spirits, and Satan harrassed him with his temptations. His own corruptions foamed and ragged like the sea in a storm. His relations, neighbours and dependents, treated him with insolence and brutality. Job xix. 14—19. His three friends, who appear to have been wise and pious men, laboured to rob him of his religion, and exasperated his wounded spirit by groundless arguments to prove him a hypocrite. Yet, he was punished less than his iniquity deserved, and it was of the Lord's mercy, he was not consumed. This was great and sore affliction; and yet, was but light and momentary in comparison of his deserts, and in comparison of the "far more exceeding and eternal weight of glory" of which it was productive. For we notice in the 4th. place,

That the afflictions of the righteous are productive of many and great advantages. They are among the "all things which work together for their good." However disagreeable to flesh and blood, they yield the peaceable fruits of righteousness to those exercised by them. Nothing less can be the result. For surely our wise and compassionate heavenly Father, who afflicteth not willingly, could not have constituted his own children without necessity, a poor and an afflicted people, subjecting them to the severe discipline of suffering, and allowing them to reap no advantages from it. The very reverse is the fact. Their troubles are productive of so many advantages, that they glory in tribulation and count it all joy when they fall into diverse temptations." These advantages are so numerous, that it is difficult, if not impossible, to enumerate them all. The chief of them may be referred to the four following heads:

1. They are preventives of sin and trouble. Hos. iii. 6, 7.—"Behold I will hedge up her way with thorns, and make a wall that she shall not find her paths. And she shall follow after her lovers but she shall not overtake them." As hedges and walls are designed to prevent creatures from straying from their assigned pastures, so are afflictions designed to hide men's wicked purposes from them, and to prevent them from entering into, and travelling the way of sin and ruin. As criminals' feet are put into the stocks to prevent their continuing to transgress, so the Lord puts his people into the stocks of affliction to deter them from sin, and from trouble, its legitimate consequence. As the parent corrects his offending child that it may offend no more, so the Lord chastens his erring children, to teach them to offend no more. And such was its happy effect on David. Before affliction he went astray, but by it he learned to keep God's holy law. Although Jehovah tells us that sin is evil and bitter, we



will not believe him, till we experience it in the bitterness of correction; and thus our backslidings reprove us, and we fear to transgress any more. A headache, a transient disease, has prevented many from entering into temptations and falling into crimes, which would have tarnished the character and involved them in lasting trouble. Increased hatred of sin and fear of committing it, is one of the best fruits and evidences of sanctified affliction.

2. They greatly contribute to arouse and restore backsliders. The Lord hid his face from covetous offending Ephraim, and smote him in wrath, but instead of being arrested he went on perversely in the way of his heart. Divine love however would not give him up. The Lord retired to his place, and became to offending Ephraim as a lion by the way, and a bear bereaved of her whelps; he was a moth to his substance and rottenness to his bones. This brought Ephraim to his senses. The hand of the Lord pressed him till he was made to bemoan himself in contrition and repentance; then the Lord's bowels of compassion yearned over him and comforted him. This constrained him to turn to the hand that smote him. Affliction had the same happy effect on the prodigal. Till he began to be in want, he never came to himself, nor intended to arise and return to his father's house. The Lord brings saints and sinners into the wilderness, and then, and there speaks to their hearts. This is his uniform procedure, both at conversion and on their restoration from apostasy. The kind and degree of the trouble felt, is endlessly diversified; but without a feeling of the evil of sin, transgressors will not be persuaded to renounce it, and return unto the Lord.

3. They contribute much to acquaint sufferers with themselves and with others. Luke ii. 35. "Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed." Whether these words make a part of, or an appendix to the blessing of Simeon, many might well wonder at them.—The doctrine they contain, is, that great afflictions make great heart-discoveries. The sword pierced through Mary's heart, when she saw her Son suspended on the cross, and this revealed the thoughts of many hearts. It revealed the desperate wickedness of the hearts of the Jews, who were then dishonouring themselves, by insulting the dying Saviour. It revealed the dire malignity of the Devil, who excited the Jews to crucify their promised Messiah, and who then exerted his own energies in the hour and power of darkness, to deepen the horrors of his soul, when enduring the curse of the law. It revealed the weakness and cowardice of the disciples, who forsook their Lord in his extremity. It revealed the strength of the love of those women, who attended the Saviour in his crucifixion. It gloriously revealed the love of his own heart, when he suffered the just for the unjust, to bring them nigh unto God. Our afflictions discover both our graces and corruptions, and the grace and conso-

lation of our God. Who would have imagined, that mortal man could have conducted, under a confluence of overwhelming calamities, with the propriety Job did, when he blessed God for giving and for taking away? Who without the manifestation given, would have supposed that the same perfect sufferer would have cursed the day that gave him birth? The caresses of the tender mother, are not better indications to the sick child of her maternal love, than the touching evidences the afflicted have that their God is the God of all grace and consolation. In the day of their distress, the "eternal God is their refuge, and underneath them are the everlasting arms."

4. They conduce to the sufferer's meetness for the inheritance of the saints in light. This meetness, of which these afflictions are perfective, consists in separation from sin, and conformity unto God. And both are greatly promoted by them. Never heat the furnace, and the gold and dross would remain mingled together. Remove affliction, God's furnace from Zion, and the sons of Levi would not be purged to offer a pure offering unto the Lord. They are cleansed by the spirit of judgment and of burning. The fruit of all their affliction is the taking away of sin. As the file takes away the excrescences of the diamond, and as the furnace separates the dross from the gold, so affliction removes sin, which debases the christian. Suspend the storms and rains, and let there be perpetual sunshine, and our atmosphere would become sickly, and every plant wither to its root; and the hopes of the husbandman would perish. These storms and rains, however disagreeable in themselves, are the source of health and plenty. Though no affliction be joyous, but grievous, it afterwards yieldeth the peaceable fruits of righteousness.—It terminates in activity and diligence in the discharge of all duty, and in attendance on all ordinances. Activity and diligence in duty, are greatly quickened by affliction, and thus it conduces to our profiting.—It is an arousing call to self-examination, that we may ascertain why the Lord is contending with us. "In the day of adversity consider." It furnishes us with an impressive feeling of our own frailty, and total dependence on God, and thus makes us diligent and earnest in prayer. "Is any afflicted, let him pray." The throne of grace is erected for a time of need, and in proportion as that need is felt, is the throne of grace approached. The man that is in distress will cry in prayer. It reminds the sufferer of the evil of sin, and thus increases his detestation and avoidance of it. This, also, convinces him of the importance of salvation from sin and wrath; and so, greatly endears the precious Saviour. It teaches in the most affecting manner the vanity of the world, and thus raises our affections to things above. It proclaims that the end of all things is at hand, and thus it hastens our preparation for heaven, as the gathering clouds and storms remind the traveller to hasten towards home.

5. That in order to derive these advantages from affliction we must guard against the evils to which they expose us, and submit to them with a proper frame of spirit. The oftener the iron is heated the harder it becomes. The more a sullen, stubborn child is beaten, the more obdurate it grows. The more some are afflicted, they only sin the more. It is not affliction, but right exercise under it, that proves profitable. Solomon mentions two opposite evils, and we are extremely liable in affliction, to fall into the one or other of them. "My son despise not the chastening of the Lord, neither be weary of his correction." Prov. iii. 4. All sufferers are guilty of despising the chastening of God, who, instead of being excited by it to self examination, to a sense of the evil and danger of sin, and arrested in their perverse courses, regard their troubles as adverse accidents, discern not the hand of God in them, and persist still in their iniquitous ways. So acted that King Ahab, who sinned against the Lord in his afflictions. This is the usual mode in which the stout hearted despise the chastening of the Lord. We fear that many of God's children also, despise his chastening, by attempting to bear, *little troubles*, in their own strength. Although the Holy Ghost is given to comfort us in all our troubles, we treat him as we do the physician, employing him in extreme cases, and in others, endeavouring to shift without him. This is at once foolish and criminal, as it insults and provokes the Comforter, robs us of his consolation and procures heavier troubles; till we are constrained to employ him. The other extreme is, wearying of affliction and fainting under it. This manifests our strength to be but small, and arises from the continuance of our trials and neglect of cultivating a daily reliance on the strength of Israel. This is so peculiarly criminal in those that have been often afflicted, supported and delivered, that it is called tempting the Lord. Psal. lxxviii. 17, 18.

Cheerful resignation and courageous patient suffering, is the golden means in the day of trial between these extremes, the right spirit in which to meet and endure affliction; the grand device to disarm it of its sting and convert it into a blessing. This will fetch meat out of the eater and transmute pain and bitterness into pleasure. "Be still," is the divine mandate, prescribing our duty in the day of trial. This directs us, not only to bridle the tongue lest we speak unadvisedly, but also to repress the tumultuous feelings which rebel against God. We are not so much as to wish, except in perfect submission to the divine will, that the matter were otherwise, or harbor the thought of using forbidden means for deliverance. The one would be rebellion against God, the other would be an attempt to break prison. When the rod descends, we are to turn to it and kiss the hand that wields it. Keeping near God when he strikes, is the sure method of lessening the stroke. And to induce us thus to act, yea, to glory in tribulation, consider,

That our troubles come not from the dust, they spring not from chance, but are sent by the Lord. There is no evil of affliction which he hath not done. Our trials therefore, must be needful, else our wise and compassionate Father would never have sent them. Compare together our deserts and our sufferings, and we will perceive that after all that is come upon us, we are punished less than our iniquities deserve; that it is of the Lord's mercies we are not consumed. View and improve the comforts of the Holy Ghost for support under trials. When tribulations abound, if consolation abound not more and more, the fault is in ourselves. For God the Father is the God of all grace and consolation.—Christ is the consolation of Israel. The spirit is the comforter of them that are cast down. The word is pregnant with consolation. The promise is, according to thy day, so shall thy strength be. The Son of man is prepared to enter into the furnace with us, and to pass with us through fire and water. The moment affliction has answered its purpose it will terminate for ever. When prepared, we shall come forth like the gold that has been seven times purified. And we shall have final deliverance. "Many are the afflictions of the righteous, but the Lord will deliver him out of them all. The ransomed of the Lord shall return and come to Zion; they shall obtain joy and gladness and sorrow and sighing shall flee away. Nay, these afflictions when rightly borne shape and modify and influence our future glory." "Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." Be patient therefore, brethren, for the day of the Lord is at hand. Improve in the mean time the consolations of Christ, if in the world ye have tribulation, in him ye shall have peace.

CORRODIE.

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## Selections.

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### THE WISDOM OF GOD, AS DISPLAYED IN THE WORK OF REDEMPTION.

"O Lord, how manifold are thy works! in wisdom hast thou made them all."—Such was the devout exclamation of the Psalmist, on reviewing that magnificent display of the divine perfections furnished by the works of nature. Nor need it surprise us that such was the impression produced on his mind; for there is no quarter to which a pious and attentive observer can turn his eyes, or bend his thoughts, but it presents him with evidences of the wisdom of God, that attribute by which he selects the fittest means for accomplishing the best ends. If we consider our own nature, we see the wisdom of God in the constitution of our spirits, which are endowed with understanding, and conscience, and affection; and in the organization of our bodies, which are "fearfully



and wonderfully made." If we look up to the heavens, we see this wisdom in the "balancings of the clouds," which distil their "sweet influences" on the earth; in the sun, which imparts to us incessant emanations of light and heat; in the moon, which guides and cheers us by night; and in the other celestial luminaries, which shine from age to age with undecaying effulgence and perform their majestic movements with unerring harmony. If we look to the earth on which we dwell, we see the wisdom of the Creator, in the flowers which diversify and beautify its surface, in the woods which resound with his praise, in "the pastures clothed with flocks, and the vallies covered with corn," and in the rivers which connect its remoter parts, and which, like the fluids that circulate through the human frame, diffuse as they flow the elements of life, and nourishment, and beauty. And above all, we may see this wisdom in the structure, the instincts, the habits, and circumstances of the innumerable orders of living creatures, which replenish the air, the land, and the waters. "The earth is full of the riches of God. So is this great and wide sea, wherein are things creeping innumerable,—both small and great beasts."

Of the wisdom and the other perfections of the Almighty, we have an additional manifestation in the relations which connect the different departments of his works. The varied productions of vegetable nature furnish subsistence to the different tribes of the animal kingdom; and inanimate and irrational animals are both made to contribute to the sustenance and comfort of man. The heavens and the earth are so closely related, that, were any material change to take place in the laws which regulate their reciprocal influence, every order of animated existence would be scorched by equatorial heats, or perish amid polar frosts; and this entire scene of things, so wondrous and fair notwithstanding all the devastations of sin, would be transformed into an unsightly and uninhabitable mass of wreck and disorder.

Delightful as it unquestionably is, to trace the divine wisdom in the constitution and course of nature, there is another department of the works of God invested with a deeper interest, and affording a more resplendent manifestation both of his wisdom and his other excellencies. In the vast domains of creation and providence, he has displayed his power, his goodness, and his wisdom; but in the scheme of our redemption by his Son, he has demonstrated "the exceeding greatness of his power," "the exceeding riches of his grace," and his "manifold wisdom." In this scheme "he has abounded toward us in all wisdom and prudence."

The object of this essay is, to point out some indications and proofs of the divine wisdom afforded by our redemption; and of the particulars which may be specified, I shall attempt a popular illustration, rather than a logical discussion.

But is it not presumptuous to engage in so high and arduous a speculation? Our faculties are limited and fallible; we cannot completely understand the nature, and trace the relations, and ascertain the ends of any of the works of God. How then shall we judge of that which is the most wonderful of them all? Is it not unbecoming for us to criticise his arrangements and operations; and to affirm of one it is wise, and of another that it is defective or incongruous?—To find fault, it may be answered, with any of the measures of Him who is “wise in heart and mighty in strength,” would indeed be the height of audacity and folly; but to contemplate and admire that radiance and beauty which his wisdom and benignity have diffused so abundantly over all the operations and effects of his power, is an exercise to which he himself invites us, and which, by his blessing, will be productive of consequences most salutary and advantageous. “The works of the Lord are great, sought out of all them that have pleasure therein.” Let us then, with that distrust of ourselves, and that dependence on supernatural aid, which the exercise demands, consider some particulars in the work of salvation, which evince the wisdom of its Author.

1. There is wisdom apparent in the very nature and design of the work—Sometimes the intelligence and wisdom of an agent may be visible in the ends which he selects and accomplishes, independent of the means by which the result is obtained. If we were called to survey some princely edifice; on considering its doors and windows, its stately columns and splendid arches; on examining its interior, and finding every thing requisite to the safety and accommodation of the inhabitants; we should express our instant and unhesitating admiration of the judgment and skill of the architect, even though we had not witnessed the labour expended in rearing the building, the hewing of the wood and the polishing of the stones, and though we were entirely ignorant of the principles of architecture.

In like manner, when we are told that the work of redemption consists in the deliverance of intelligent creatures from a state of guilt and wretchedness, and in their exaltation to a state of spotless purity and immortal joy, we perceive from the very nature of these effects, even without considering the means by which they are brought about, that the Author of our redemption must be possessed of stupendous goodness and manifold wisdom. Who but he that is “wonderful in counsel and excellent in working,” could have reared an holy temple from materials naturally rugged and discordant, and in every view most unfit for the purpose? If every house indicates such power and contrivance as irresistibly to impress the conviction, that it must have been built by some man, who but God himself could have constructed that building of “mercy and faithfulness,” the duration of which will be coeval with eternity, and the dimensions of which are so ample, that its

breadth embraces the remotest regions of the earth, and its height reaches to the very heavens?

2. In order to see the wisdom of God in our redemption, let us attend next to the magnitude of the difficulties which were surmounted.

It is scarcely necessary to remark, that the difficulties referred to were chiefly of a moral nature, and that the most gigantic efforts of mere physical strength would have been utterly inadequate to remove them.

By rebellion against the "great and only Potentate," man had incurred that tremendous curse which the divine law denounces on every transgressor. Were his rebellion to be forgiven, and were he to be re-admitted to favour without any satisfaction, what would become of the authority, the veracity and justice of the supreme Ruler? and if satisfaction be required, where shall an adequate satisfaction be found? Will tears of penitence and contrition wipe out the stains of the guilt already contracted? Will future obedience atone for past transgression? Or, if these will not avail, shall the choicest productions of nature be presented in unmeasured profusion? Or shall the blood of inferior animals be made to flow in copious streams? "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" "Does justice nobler blood demand?" "Shall a man give his first-born for his transgression, the fruit of his body for the sin of his soul?"

Vain and impotent are all these expedients. It can never be demonstrated that repentance, even had it been practicable without a revelation of mercy, possesses virtue sufficient to repair the injury done to the divine government, and to atone for the insult offered to the divine Majesty, by the violation of the divine law. Future obedience is only a return to, and a continuance in that path which ought never to have been abandoned; and being itself a debt, can never be a compensation for a past offence. And besides, even were it proved that some expiatory virtue attaches to sorrows for the past and obedience for the future, yet to propose either as a remedy to creatures who do not spend a single day, without making alarming additions to the immense accumulation of guilt already incurred, is not to console, but to insult them. Equally unavailing are the other means of expiation suggested by human reason. Between the oblation of the richest gifts and the satisfaction of divine justice, between the sacrifice of irrational animals and the purgation of human guilt, there is no natural or certain connexion; and though there were, yet all these oblations and sacrifices must necessarily be incommensurate, for already they are the property of Him to whom the offender would present them. "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering;" for "the cattle on a thousand hills are his, and the world with all its fulness belongs to him."

The obstacle now illustrated is not the only one that opposes the restoration of men. By nature they are "alienated from the life of God," stained by the pollution of sin, and unwilling to be holy; yet holy they cannot be against their will, for involuntary holiness is a palpable contradiction; a reluctant service would not be accepted by men, and must be abhorred of God. They are exposed to the assaults of the powers of darkness, who strive for their destruction with all the eagerness and obstinacy of reckless despair, and who are arrayed with the ingenuity and strength of a superior order of creatures; and instead of being disposed to resist these enemies, men are rather inclined to allow themselves to be "led captive by them at their will." In a word, men are "dead in trespasses and in sins;" like the dry bones in the valley of vision, they are destitute of life, and utterly incapable of reanimating themselves. And "can these dry bones live?" Is it possible, that from the noisome remains of putrefaction and death a living and glorious company should arise? Is it possible that the soul which is so averse to the service of God, and stained so deep with the pollution of sin, can be made willing to obey, and be yet embellished with the "beauties of holiness?"

There are difficulties of a physical as well as moral nature which opposes our redemption. Our bodies have "the sentence of death in themselves," and must moulder into dust. "Death must therefore be abolished," the grave must be compelled to give back its prey, and "that which is sown in dishonour must be raised in glory," or our redemption will be manifestly incomplete.

Such were some of the principal impediments opposed to the salvation of man. Now the more formidable the impediments to the accomplishment of any enterprise, the greater must be the wisdom and the power requisite to surmount them. To repair a machine of human contrivance, is often more difficult than to construct it at first; and in like manner, the restoration of the world was a work more arduous and glorious than even its creation.—To call this material system out of nothing, to array it in verdure and beauty, to enrich it with animal and intellectual life, required only a single word from the voice of the almighty Creator, a simple volition of his irresistible will. It was not thus that the difficulties opposed to our salvation could be conquered.—The distance between non-existence and being is indeed so great, that nothing but omnipotence could bring from the one state into the other; but greater still is the distance between that state of sin and degradation from which men were to be delivered, and that state of purity and glory to which they were to be advanced. How vast then the wisdom which could travel this immeasurable interval, which could remove out of the way every interposing barrier, and bring along with it so many trophies of its triumph!

3. Divine wisdom appears in the sufficiency and suitableness of



the expedients adopted to overcome these difficulties and to accomplish the end proposed.

The plans of the man appear absurd to the child, who is incompetent to understand them; the plans of the wise seem preposterous to the ignorant; and the counsels of God whose "ways and thoughts are not as ours," seem often in the judgment of human wisdom to be folly. Thus it is at first view with regard to the plan of redemption. The apparent inaptitude and inefficiency of the expedients employed, confound the reasonings of the human intellect; and to the "natural man," the deep things of God appear to be foolishness. And indeed, who could have thought that a person brought up in obscurity, and living in poverty and dying in ignominy, apparently unable to save himself, should have been the Saviour of others? Who could have thought that justification from guilt would have been the effect of the previous imputation of sin; that life would be the effect of death, and exaltation the result of abasement? These appear more enigmatical than the riddle of Samson; but we know that they are infallibly certain; and if we examine them attentively, we shall find that, foolish as many think them, they are stamped with the unequivocal signatures of infinite wisdom.— "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

In order to see how salvation by Christ displays the wisdom of God, let us recollect what has been already stated respecting the difficulties which opposed our redemption. Of these difficulties, one of the most formidable, as we have seen, arises from the guilt which man had contracted; a guilt so heinous, that the resources of the creation might have been ransacked in vain for an adequate expiation. And what then was the expiation selected by infinite wisdom? "Ye are not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot." When we are told that he who became our high-priest and our sacrifice, was the eternal Word, "who was with God, and who was God," and who had the independent disposal of his own life, we instantly perceive in his sufferings and sacrifice, a merit such as can belong to the sufferings of no created being, and a value such as cannot attach to all the riches of the material creation. When we are told that he "by whom all things were created, and by whom all things consist," condescended to assume our nature, and to "magnify and make honorable the divine law," by obeying its precept in all its unlimited extent, and by enduring its penalty in all its unmitigated severity; can we wonder that "by the obedience of a person so glorious, many should be made

righteous?" When we take our station at the foot of the cross; when we look up and consider the infinite greatness of the sufferer, and the infinite greatness of his sufferings; when we consider that "Christ himself was made a curse for us;" how can we doubt of his ability to "redeem us from the curse of the law?" Is sin an evil of infinite magnitude? Here is an expiation of infinite merit. Was the debt which we had contracted incalculable in amount? Here is a ransom of inestimable value. "Our help is laid on one who is mighty." "Our redeemer is strong; the Lord of hosts is his name."

Provision not less appropriate and sufficient, is made for our deliverance from the pollution of sin, and for the purification of our nature. The blood of atonement has opened a channel by which divine influences can be conveyed to the human soul; and he who was delivered to death for our offences, is exalted to dispense these influences for our sanctification. By nature we are stained with sin, and unwilling to be holy, while yet we cannot be holy against our will; but the Redeemer's "people shall be willing in the day of his power," and shall come "with holy beauties, like the dew of the morning." Our hearts are naturally envenomed with enmity against the divine law; but the omniscient and holy Spirit of God can expel from our frame the venom infused into it by the old serpent, and heal the rankling and loathsome wounds inflicted by the sting of that insidious and malignant foe. Our darkened understandings, the divine Spirit can irradiate with heavenly light; he can make our frigid hearts to glow with heavenly fire; the souls which "cleave to the dust," he can quicken, and make to feel the attractions of a higher sphere; and at the potent touch of his hand, all the principles of our nature may again move in harmonious accordance with the requirements of the divine law. In our way to the celestial kingdom we have to "wrestle not only against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places." But why despair of victory, when we know that the "leader and commander of the people," is one who, even when oppressed with hunger in the lonely desert, foiled the reiterated assaults of the tempter; one so perfect, that even in the lowest depths of his abasement and his agony, the prince of this world could "find nothing in him;" one who "on the cross disarmed principalities and powers," and who is now "exalted far above all might and dominion."

Our bodies "have in them the sentence of death," and must become "prisoners of the grave;" but the redeemer has risen as "the first fruits of them that sleep;" "he will say to the prisoners of the dust, Go forth; and to them who are in darkness, Shew yourselves." In a word, if we are his disciples, he will raise us with bodies incorruptible, glorious, powerful, and spiritual; and introduce us in safety to his heavenly kingdom.

Such then was the person selected, and such were the means employed to achieve our deliverance. And who does not see indications of divine skill, as well as of infinite love, in the plan adopted for our restoration? Our knowledge of this stupendous plan, is indeed but imperfect; yet still, imperfect as our knowledge of it is, and must be, we cannot contemplate it carefully, or rather we cannot contemplate it at all, without recognizing traces and tokens of "manifold wisdom."

(*To be Concluded.*)



#### **TRIAL OF LIEUTENANT DAWSON AND CAPTAIN AITCHISON.**

[The case of Lieutenant Dawson and Captain Aitchison has excited much interest in the religious public in Great-Britain and drawn the attention of the community to several gross violations of the rights of conscience which have hitherto been but little known or regarded; and we trust the speedy removal of these evils will be the result. In our British publications we have several long and able reviews of this interesting trial. We give the following, from the **EDINBURGH CHRISTIAN INSTRUCTOR**, as furnishing to our readers a short and masterly view of a case as honourable to the sufferers, as disgraceful to their oppressors.]

The Cardinal Henry Fleury\* relates the history of a Christian Centurion in the Roman army, who, in the reign of the Emperor Dioclesian, having been required to assist in the performance of an act of idolatry, threw down the badge of his office, declared that he was the soldier of Jesus Christ, and determined to worship none but the true God. He was instantly seized and brought to trial; and being condemned to be beheaded, he died a martyr to the cause of truth. We venerate the memory of this Centurion, and we pity the wilful blindness of a modern infidel historian, who has represented him as guilty of an unwarranted breach of military discipline, in refusing to comply with a custom enjoined by the Emperor himself, consonant with the prejudices of the age, and sanctioned by the example of the army. Yet it is for an offence, the same in character, and differing only in degree, that two officers in the army of this protestant country have been tried, found guilty, and sentenced to be cashiered. And to make the parallel still more complete, protestants and professed Christians in our own day, have endeavoured to palliate or defend the sentence of this Court Martial, upon grounds precisely similar to those upon which Anti-Christian historians, both in ancient and modern times, have presumed to censure the conduct of the noble Centurion. We propose to lay before our readers a short statement of the case of Captain Aitchison and Lieutenant Dawson, not merely for the sake of these gallant officers,

\* *Acta Sincera*.—Book viii.

who have been reduced to a state of destitution, by the unjust sentence which has been pronounced upon them, but for the purpose of bearing our decided testimony against practices, which we discover from the publications before us, are unfortunately too common in our colonies, and which are alike repugnant to the dictates of reason, to our honour as a nation, and to our principles as protestants.

In looking to the origin of this Court Martial, it is impossible not to lament that the policy pursued in any place under the British dominion, should have given rise to such a discussion. It is still more to be deplored, that the policy, of which we complain, has arisen from a mistaken view of the principles of toleration. It seems that it is the established usage of our government in our colonies, not merely to give protection to its subjects, in the exercise of their religion, but positively to lend its sanction to the grossest and most degrading superstitions. If this be considered the necessary result of those principles, which nations seem so slow to learn, and government so loath to adopt, we are not surprised that conscientious, though enlightened men, should start at the idea of complete toleration. But nothing can be more foreign from a just view of this grand privilege of mankind, than to allege that it implies indifference as to the religion a man may choose to adopt. Toleration has nothing to do with such latitudinarian maxims; and we profess we have heard with mingled emotions of shame and surprise, that the British government, acting upon those ideas which have been of late openly avowed by some who should have known better, has made it imperative upon British officers in the colonies to assist and participate in all the mummeries and idolatry of the Greek and Roman Churches. We are here pronouncing no opinion on the question of Catholic emancipation, for, whatever sentiments we may entertain on that subject, we trust we shall never cease to abhor and denounce the awful abominations and fatal errors of the mystical Babylon,—and we view with no small portion of alarm, the numerous evidences which we have on the part of the nation, of an increasing indifference to the real nature of the questions at issue between Papists and Protestants. Popery is still the same, in principle that it was in the dark ages; it is, indeed, “the mystery of iniquity,” varying its external form according to the degree of light which surrounds it, but still waging war against the souls of men; and whenever it has the opportunity of showing itself in its native character, a blood thirsty, persecuting, and ambitious power. Convinced as we are of the truth of our assertions, we are astonished at the blindness of that policy which affords not merely shelter and protection, but positive encouragement to such a system of that policy which professes to be founded on the broadest principles of toleration, and yet has been the cause of the deliberate expulsion of two British officers from the army, who ventured to



prefer a claim to the exercise of undoubted rights of conscience.

It appears from the public authentic documents before us, that in the month of August, 1823, Lieutenant Dawson, being in command at St. Angelo in Malta, received an order to *toll a bell*, and fire *patteraroes*, at three several successive times, in honour of St. Lorenzo, the tutelar saint of the city. This order obviously required a compliance with the service of the Romish Church, the period for one salute being that of the elevation of the host in the neighbouring church, signals being made from the church by the priesthood for the second, and the remaining one being directed to be performed at the express time that the image should be paraded through the street. On the receipt of this order, Lieutenant Dawson wrote a most respectful letter to his commanding officer, requesting to be exonerated from the performance of an order so repugnant to his feelings as a Christian and a protestant.

"It appeared to me," says Lieut. Dawson, "that, by compliance, I as a Protestant and Christian, should give encouragement and sanction to practices which, in either character, I had been taught to abhor. The matter stood simply thus:—God has repeatedly expressed his great abhorrence of idolatry, and forbidden *any* act of homage to be given to images, *any* worship to be paid to any other being than himself; but the deluded people around me are blindly, are blasphemously attached to these, their false gods, their saints, their images; they consider the acts I am required to execute, (viz. firing and tolling,) as deeds of homage due to their honour and praise. Personally responsible to the Almighty Tribunal, for my personal acts, can I, in violation of all my principles and conscientious feelings, consent to disgrace my character, and require others to relinquish theirs, by performing the part of a Popish priest? Will any fancied responsibility, upon the part of my superiors, relieve me from the condemnation incurred by a breach of the 2d commandment?—Reason says no; Revelation confirms the voice, "the soul that sinneth it shall die." I cannot be the willing agent in paying this act of homage to a senseless block, and the conscious instrument of deluding others to do the same! As a Christian I cannot—as a Protestant I cannot—and as a British subject I may expect protection in my principles; for those principles are at the very foundation of the Established Church, they are the principles of the Reformation." p. 116. Appendix.

In consequence of the remonstrance of Lieut. Dawson, Captain Aitchison was ordered to carry into effect the obnoxious mandate, although it appears that Major Adams and Colonel Raitt were both aware that he concurred in the scruples of his brother officer. Captain Aitchison was, therefore, also prepared to decline its performance, when Major Adams himself arrived at the

fort, and actually before Captain Aitchison had intimated his direct dissent, and when there was not even time either for him or Lieut. Dawson to have done so, ordered the patteraroes\* to be fired and the bell to be tolled.

It is obvious, that if we were disposed to argue the case, with the sole view of procuring a verdict of acquittal for the accused, we should be able to prove that there was here no disobedience of orders, and no act committed which could be justly said to infringe the rules of military discipline. But we must disclaim every thing like special pleading in a case, when the most sacred privileges of Englishmen and Protestants are at stake. Both the officers in question were prepared to have given a peremptory refusal to the order, if it had been insisted on, and although it may heighten our indignation against that court before which they were tried, and by which they were condemned, yet it can make little difference as to our general view of the question.—That question is simply this, shall British Protestants be called upon to join in those idolatries of the Romish Church, which are unfortunately upheld and sanctioned by our government?—Shall compulsion be used to obtain the presence and assistance of those whose conscience forbids them to do honour to idols? And shall punishment be awarded to such individuals as may, with respectful firmness, claim the enjoyment of those immunities guaranteed to them by the laws of their country?

It does indeed appear, that the impression on the minds of the high military authorities in Malta, was so decidedly in favour of the right which Captain Aitchison and Lieutenant Dawson asserted for themselves, that, irritated as they were by the refusal, they did not dare to molest them, till after a delay of seven months, and much consultation at home, they received a peremptory order from the Duke of Wellington to summon a court-martial; and here we would pause for a moment, to notice the manner in which that court was constituted. Will it be believed by any one who reflects on the nature of the order, for disobedience of which Captain Aitchison and Mr. Dawson were arraigned,—that the court summoned to investigate and decide a cause of such peculiar delicacy and importance, as it respected the grounds on which that disobedience was justified—had a *foreigner* and a *Papist* as its president? And is not the circumstance still further worthy of remark, that the prosecutor in his charge totally suppressed the fact, that the *tolling of a bell* formed part of the order, well knowing that that never could be considered a part of the duty of an officer of artillery? To add to the injustice of this quibbling, disingenuous and unjust suppression of a cir-

\* Some persons have imagined that it was an ordinary salute that was ordered. The contrary is proved (if nothing else) by the fact, that the guns employed on this occasion are unknown to the British artillery in other places, and are loaded with earth and pieces of turf, as well as gunpowder—they might, in fact, be called more properly pop-guns.

cumstance so material to the case, the prisoners were uniformly interrupted by the court, when it was inquired, "did you ever hear that the tolling of bells was considered part of the duty of a gunner?" Indeed, we cannot consider that either of the officers in question was allowed a fair trial; for, independently of the circumstances to which we have alluded, so great a prejudice had been excited against them in the Island, that the minds of their judges were made up against them before they entered the court, as might be proved by the evidence of many individuals, who previously heard them express their sentiments on the subject. Nor is this to be wondered at—for, independently of the native malignity of the heart of unregenerate men against God and his people, (Rom. viii. 7,)—every effort had been made to prejudice their cause in the eyes of military men; and one of the last acts of Sir Thomas Maitland was to publish an order before their trial, inveighing against their disobedience. Accordingly, many members of the court, not only evinced a feeling of prejudice and partiality in every stage of the proceeding, but displayed a most indecent levity during the prosecution, and a total want of attention during the reading of the defence. There was one circumstance, however which we cannot refrain from noticing, and, in respect of which, we hardly know how to restrain our indignation. It appears, that on the second day of the trial, a most distinguished officer, respected and beloved by all who knew him—a man of high rank and standing in the navy, now an Admiral—impressed with a sense of the justice of their cause, considered it his duty, as a Christian, to offer his services to the accused, and to go into court with a Public Notary, to write for him his notes of the proceedings. In the sentence afterwards pronounced by the court, it is pompously announced, among the advantages which the prisoners enjoyed, that they were assisted by Captain Richard Harrison Pearson of the royal navy. The meaning and intent of so unprecedented an insertion are perfectly obvious. It is apparent that it was deemed an unpardonable offence, and one which deserved to be reported at head-quarters, that a Christian officer should have stepped forward at such a moment, when the current of hostile prejudice was running so strong, to assist with his advice and countenance by his presence, those who were suffering for their attachment to his Master's cause.—We might also remark, that the *Public Notary* is blazoned by the court as a "*professional gentleman*," whose assistance was enjoyed by the accused—but we have said enough upon this painful subject. The person who was, perhaps, chiefly instrumental at Malta, in procuring the trial and condemnation of these injured officers, and the member of the court, who, according to report, was most violently prejudiced against them, have both been suddenly cut off in the midst of their career, and were, while the trial was still in dependence, summoned to appear before a tribunal, where there is perfect justice, and from which there is no ap-

peal. A consideration so solemn might well allay every passion, and cause us to regard the enemies of religion with pity, rather than with anger.

From a court-martial so constituted, and influenced by such bitter feelings, no other sentence could have been expected than that which was produced. An appeal was indeed made by Lieut. Dawson, on account of the denial of justice which he experienced in being prevented from proving that the order he was required to execute compromised his duty as a Christian, and his rights as a member of a Protestant church. The appeal was not made in vain; a severe censure was passed upon the court, which was required to re-assemble and hear his defence, and in consequence of an intimation from head-quarters, that part of the sentence was omitted, which rendered Mr. Dawson "incapable of ever serving his majesty in any military capacity."

Having thus presented to our readers a sketch of these extraordinary proceedings, it may naturally be asked, is not a soldier bound in all cases to obey the orders of his superiors, and if Capt. Aitchison and Mr. Dawson knew that they were liable to be called to perform such a mandate, ought not they to have retired from the army? We reply to the last part of the question first, by remarking that we do not think these officers would have been justified in quitting the army upon such grounds; because we conceive it was their duty as Christians to remain in it, if it had been for no other purpose than to bear their testimony against acts so dishonourable to their God, and thus to contribute not only to the abolition of the practice, but to the exemption of those privates and non-commissioned officers who have not the privilege of retiring at pleasure. And it is with pleasure that we learn that the sacrifice which Capt. Aitchison and Lieut. Dawson have made, has, in this respect, been attended at Malta with complete success. The practice has been entirely abolished in that island, and the guns and the bell are alike committed to the priests, to be fired and tolled in honour of their images, whenever they think proper.

But in reply to the first part of the question—are not soldiers bound in all cases to obey the commands of their superiors?—We beg to quote the first clause in the Mutiny act—"Any person in pay, or enlisted as an officer or as a soldier, who shall, &c. &c. or shall disobey any LAWFUL COMMAND of his superior officer, shall suffer death, or such other punishment as by a general-court-martial shall be awarded." In the order issued on the subject of the present court-martial, there is an attempt made to evade the irresistible force of the qualifying term, "LAWFUL," by making a definition of the term—a definition, be it remarked, applying not only to military, but to civil and religious orders. "Orders are lawful," it is there said, "when issued by authorities legally constituted." Never do we conceive was there a greater perversion of the meaning of language, than such a defi-



dition implies. It is in fact a bold attempt to surmount an insuperable difficulty, which cannot for a moment bear an examination, and every man of common sense will at once see it to be so, for the clause we have quoted from the Mutiny act, mentions, not the command of his *lawful* superior, but the *lawful command* of his superior officer.

The interpretation contained in the definition we have quoted, would strike at the foundation of the British constitution; and in order to show that the writer does not confine this application of his definition, (to which we must undoubtedly concede the praise of novelty) he proceeds to say that a different view of the question "would encourage, in *all ranks and classes*, a spirit of opposition and resistance to the legal and constituted authorities,"—and afterwards, with an ingenuity that cannot be enough admired, discovers, that as anarchy and disorder would be the necessary result of insubordination, "the doctrine and rule of proceeding"—that orders given by "legally constituted authorities" might be disobeyed, "is irreconcilable with the security and interests of the country, and THEREFORE equally at variance with the true principles of the Christian religion."

Now, we fully admit, that a Christian is bound to submit to all "legally constituted authorities," whether he be a soldier or a civilian. His duty to his God requires him to be among the peaceable of the land, carefully avoiding to embroil himself in any shape or way with the government of his country. But that a Christian may, on certain extraordinary occasions, become bound also to disobey authorities "legally constituted," is so obvious, that it is hardly necessary to say a word on the subject. For example, what was the reply of the fishermen of Galilee when commanded by "legally constituted authorities" not to preach in the name of Jesus? "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye;" and what the noble answer of the three captive Princes of Judah to the king of Babylon, "legally constituted authorities," when ordered to commit idolatry? "Oh king we are not careful to answer thee in this matter."

But let us descend to matter of every day experience, and we shall clearly see that soldiers are only bound to obey lawful orders; and that while they are not to scrutinize with minute nicety the mandates which are issued to them, yet, that if an order be glaringly *unlawful*, they are not only not bound to obey it, but would be punishable for their obedience. Let us suppose a foreign officer in our service were to consent to betray his trust, and in the heat of an action, he were to desire his troops to quit their station, and go over to the enemy. Would this order be deemed to justify those who obeyed their officer? The absurdity of the supposition is self-evident. Again, let us suppose that an officer were to order those under his command to commit a murder. But to take a case in point:—In the year 1741, Capt.

S. Goodsir, on board his majesty's ship Ruby, murdered his brother Sir John D. Goodsir, bart.—his accomplices in this horrid act were some of his own crew. Did the murderers, on their trial, attempt to urge in their defence that they were only obeying the order of "a legally constituted authority," namely, their Captain, by whose "lawful order" the murder was committed? So also in the case of Laing, *versus* Harris, 1824, of the Hussar frigate. Captain Harris and his First Lieutenant (who was only obeying his Captain's orders) were each compelled to pay damages to Mr. Laing for having illegally arrested him, and carried him on board the Hussar. In short, it has been admitted by every writer on law, that certain orders may and ought to be disobeyed—although, as it is remarked by Samuels, the latest writer on military law, "It is only then, in orders, which, if executed, would effect some palpable outrage against moral or religious obligations, &c. that soldiers can hope to find indemnity in resistance of the commands of a superior." "The responsibility will always be upon the inferior, and, in this case, a dreadful responsibility, to show that the commands which he would otherwise be bound to obey, are *manifestly and palpably illegal*."

Having thus clearly established, both upon principle and authority, the position that a soldier is bound only to obey lawful orders, little we presume need be said to our readers to convince them that the order, for disobeying which Captain Aitchison and Mr. Dawson were cashiered, "was manifestly and palpably illegal." They were desired, we have said, to fire patteraroes and toll a bell. These were no parts of military duty. But, further, they were informed that they were to do it in *honour* of a Saint at the time the people were paying idolatrous acts of worship to an image, which acts would have been considered incomplete, if unaccompanied by the salutes and tolling of bells. Now here we conceive they were exactly in the situation of the person whom the apostle Paul supposes to be invited to a feast. He was to eat, asking no questions for conscience sake, but if he were told "this is sacrificed to an idol," he was not to eat, because if he did, he would sanction the idolatry of his host.—Upon the same principles, we conceive, that the officers in question might have fired salutes, and even tolled bells, if they had been simply required to do so; but when told that they were to fire patteraroes and toll bells in honour of an idol, the case was altered, and they could not have done so without being clearly guilty of a breach of the second commandment.

We hold, then, that they were required to participate in several gross acts of idolatry—and idolatry being even by law "manifestly and palpably illegal," being "a palpable outrage against moral and religious obligations," "Christianity being part and parcel of the law of the land;" or, as Blackstone remarks, "the law of Scripture being the law of England,"—upon every ground, we are decidedly of opinion, that the order was

unlawful, and that, as Englishmen, as well as Christians, they were bound to deny its authority.

The appendix to Mr. Dawson's trial is not the least important part of these proceedings. From documents contained there, it appears that, although the tolling of bells and firing of pater-aores have been abolished at Malta, yet, that British soldiers are frequently compelled to attend at the blasphemous service of the mass in the cathedral; for example, upon the death of the late Pope, an order was issued for the attendance of soldiers at the masses offered for the relief of his soul from Purgatory.—Pp. 14, 17 and 18. But the most remarkable—the most incredible, and the most disgraceful document proves—that, in the Ionian islands, for example at Corfu, on particular days, the bones of St. Spiridione are borne in solemn state through the cities, under a canopy, supported by British field-officers, and followed by others carrying lighted torches, to add to the solemnity of this shocking outrage on the law of God. Well may Mr. Dawson address this part of his publication to the Archbishops of Canterbury and York, and the Bishop of London, under whose care his Majesty has lately “placed the spiritual concerns of his forces,” but who do not appear on this occasion to have been sensible of the importance of their trust. It is impossible to argue that these things are mere acts of *courtesy*. If they are acts of “*courtesy*,” they must be done by those who are wholly indifferent to the awful realities of the Christian religion—by those who would, as an act of “*courtesy*” due to the prejudices of the country, have worshipped the golden images set up in the plain of Dura, and think it a matter of indifference whether man is a worshipper of “devils” or of the “true God.” If those who are said to be intrusted with the spiritual concerns of the army see it to be no part of their own duty, to protest against these profanations, and against orders which have a direct tendency to foster and promote the spirit of infidelity, we are at a loss for words to express the feelings we shall entertain towards those who profess to be the Bishops of souls, and to be acting under the authority of Jesus Christ, before whose tribunal they are to render an account of their stewardship.

We have thus expressed our clear and decided opinion, as well upon the conduct of Captain Aitchison and Lieutenant Dawson, as on the nature of the orders which they have disobeyed. Let the people of England, and more especially let Christians take care that these gallant men, who have so nobly exposed themselves to temporal ruin for the sake of the cause of Christ, be not left without some decided proof of the sympathy and approbation of their country. The sacrifice they have made is one of no ordinary magnitude. Placed in a corps, whose seniority is the only rule of procedure, they would, in the natural course of events, have reached the highest rank in the army—they have renounced all their prospects, and consented to be reduced to a

state of destitution rather than betray their duty to their God.—Of them both, it may be said, in the eloquent language of Lieutenant Dawson :—

“I, of course, did not sit down to build, without having first counted the cost, and I met the reverse with cheerfulness; personal comfort is not to be purchased by the Christian, while disgracing his character and profession, by an open denial of his Lord who bought him; and even if it were, what should he be profited, though he gained the whole world, and lost his own soul? he would be a fool—a fool in principle, in practice and perfection—a fool in the proportion of time to eternity. Yet still I am far from feeling insensible to the severity of the blow dealt against me, for I deny that justice has been administered to the case, but this again I would willingly forget; it is the part of the Christian also. Cast out from the profession to which I was bred, and in which, for sixteen years, I have irreproachably served, I would cheerfully sink into some other station of life, and strive to bury my personal injuries in oblivion, if, in their consequences, they should serve to promote the cause in which I have suffered. I would glory in them, if honoured as the means of restoring to the army, that freedom of conscience, which is their undoubted and clearly defined right; if British Protestants shall no more be compelled at the risk of their all, to compromise their faith by a participation in Popish idolatry, and if those entrusted with delegated authority, be no longer allowed to sacrifice the national religion, and national character, to every fancied instance of local policy and advantage, by standing forward as the representatives of their king, to abet and encourage the iniquitous practices of the people they are placed to govern.”

We are happy to learn that a subscription has been instituted for the purpose of making some compensation to these officers for the loss they have sustained, and we feel confident that no friend of civil and religious liberty will be backward to show his zeal in so glorious a cause.



#### LOSS OF THE KENT.

[“They that go down to the sea in ships, that do business in great waters. These see the works of the Lord, and his wonders in the deep.” We do not remember ever having read a more affecting exemplification of this observation of the Psalmist, than is furnished in the loss of the ship *Kent*. Though such an event may not be strictly religious in itself, yet, considering the deep interest it is calculated to excite, the wonders of Divine Providence which it exhibits, and the impressive lessons in religion which it inculcates, we feel that we are performing an acceptable service to our readers by inserting it.—The account of this afflicting event is published in a letter to a friend by an eye witness and a sharer of the sufferings he describes. The following article



from the London Christian Observer, is a review of this letter, giving a condensed view of its contents, and a selection of its most interesting passages.]

[Ed. R. Mon.

The leading circumstances connected with this painfully interesting narrative were detailed in the public journals at the time; but the appropriately serious and religious tone which pervades the little publication before us, and the information, notwithstanding, alluded to in the work, that it is published for the charitable purpose of assisting the widows and destitute children of the sufferers, induce us to notice it; and indeed it is well worthy of the attention of our readers both for the sake of its remarkable narrative, and for those moral and Christian reflections which arise out of it. Our notice will necessarily consist chiefly of a few extracts from the publication itself. The writer of the letter gives the following statements.

"The Kent, Capt. Henry Cobb, a fine new ship of 1350 tons, bound to Bengal and China, left the Downs on the 19th February, with 20 officers, 344 soldiers, 43 women, and 66 children belonging to the 31st regiment; with 20 private passengers, and a crew (including officers) of 148 men, on board."

"With a fine fresh breeze from the north-east, the stately Kent, in bearing down the channel, speedily passed many a well-known spot on the coast, dear to our remembrance; and on the evening of the 23d, we took our last view of happy England, and entered the wide Atlantic, without the expectation of again seeing land until we reached the shores of India.

"With slight interruptions of bad weather, we continued to make way until the night of Monday the 26th, when we were suddenly arrested in lat. 47 deg. 30 min. long. 10 deg. by a violent gale from the south-west, which gradually increased during the whole of the following morning."

"The activity of the officers and seamen of the Kent appeared to keep ample pace with that of the gale. Our larger sails were speedily taken in, or closely reefed; and about 10 o'clock on the morning of the 1st of March, after having struck our top-gallant yards, we were lying-to, under a triple-reefed main-top-sail only, with our dead lights in, and with the whole watch of soldiers attached to the life-lines, that were run along the deck for this purpose. The rolling of the ship, which was vastly increased by a dead weight of some hundred tons of shot and shells that formed a part of its lading, became so great about half-past eleven or twelve o'clock, that our main chains were thrown by every lurch considerably under water; and the best cleated articles of furniture in the cabins and the *cuddy* were dashed about with so much noise and violence, as to excite the liveliest apprehensions of individual danger.

"It was a little before this period that one of the officers of

the ship, with the well-meant intention of ascertaining that all was fast below, descended with two of the sailors into the hold, where they carried with them, for safety a light in the patent lantern; and seeing that the lamp burned dimly, the officer took the precaution to hand it up to the orlop deck to be trimmed.—Having afterwards discovered one of the spirit casks to be adrift, he sent the sailors for some billets of wood to secure it; but the ship in their absence having made a heavy lurch, the officer unfortunately dropped the light; and letting go his hold of the cask in his eagerness to recover the lantern, it suddenly stove, and the spirits communicating with the lamp, the whole place was instantly in a blaze." pp. 4—7.

Every possible effort was instantly made to repress the flames; but this being found impracticable, Captain Cobb directed the lower decks to be scuttled, and the lower ports to be opened so as to admit a free passage of the waves into the vessel. The immense body of water thus introduced into the hold checked the flames, but the danger of sinking now became imminent; and it seemed doubtful by which of the two instruments of destruction the unhappy company of human beings congregated in the vessel would perish: that they must perish by the one or the other, appeared inevitable.

The scene of horror which now presented itself is described as follows by the highly respectable and pious author, whose modesty has prevented his putting his name to his narrative: but if any of our readers in perusing it should be surprised, that, while the merits of various other individuals on this trying occasion are so warmly eulogized, those of Major M'Gregor, which are known to have been highly praiseworthy, are wholly passed over, and should be inclined to suspect the cause, we take the liberty of informing them that their conjecture is well founded. But to proceed with our extract:

"The upper deck was covered with between six and seven hundred human beings; many of whom, from previous sea-sickness were forced, on the first alarm, to flee from below in a state of absolute nakedness, and were now running about in quest of husbands, children, or parents. While some were standing in silent resignation, or stupid insensibility to their impending fate, others were yielding themselves up to the most frantic despair. Some on their knees were earnestly imploring, with significant gesticulations and in noisy supplications, the mercy of Him, whose arm, they exclaimed, was at length out-stretched to smite them; others were to be seen hastily crossing themselves, and performing the various external acts required by their peculiar persuasion; while a number of the older and more stout-hearted soldiers and sailors, sullenly took their seats directly over the magazine, hoping as they stated, that by means of the explosion which they every instant expected, a speedier termination might

thereby be put to their sufferings. Several of the soldiers' wives and children who had fled for temporary shelter into the after-cabins on the upper decks were engaged in prayer and in reading the Scriptures with the ladies, some of whom were enabled with wonderful self-possession, to offer to others those spiritual consolations, which a firm and intelligent trust in the Redeemer of the world appeared at this awful hour to impart to their own breasts. The dignified deportment of two young ladies, in particular, formed a specimen of natural strength of mind, finely modified by Christian feeling, that failed not to attract the notice and admiration of every one who had an opportunity of witnessing it.

"One young gentleman, of whose promising talents and piety I dare not now make farther mention, having calmly asked me my opinion respecting the state of the ship, I told him I thought we should be prepared to sleep that night in eternity; and I shall never forget the peculiar fervour with which he replied, as he pressed my hand in his, 'My heart is filled with the peace of God;' adding, 'yet though I know it is foolish, I dread exceedingly the last struggle.'

"Amongst the numerous objects that struck my observation at this period, I was much affected with the appearance and conduct of some of the dear children, who, quite unconscious in the cuddy cabins, of the perils that surrounded them, continued to play as usual with their little toys in bed, or to put the most innocent and unseasonable questions to those around them. To some of the older children, who seemed fully alive to the reality of the danger, I whispered, Now is the time to put in practice the instructions you used to receive at the Regimental School, and to think of that Saviour of whom you have heard so much: they replied, as the tears ran down their cheeks, 'O, sir, we are trying to remember them; and we are praying to God.'

"The passive condition to which we were all reduced, by the total failure of our most strenuous exertion, while it was well calculated, and probably designed to convince us afterwards, that our deliverance was effected, not 'by our own might or power, but by the Spirit of the Lord,' afforded us ample room at the moment for deep and awful reflection, which it is to be earnestly wished, may have been improved, as well by those who were eventually saved, as by those who perished." pp. 9—12.

It is not often that we have an opportunity of learning from competent sources of information, the moral and spiritual phenomena of a scene like this. Few persons in such a situation could sufficiently calm their minds amidst their individual danger, to notice the minute varieties of so terrific a scene. Our author's calmness clearly arose from that source which alone can give true repose in the hour of expected death, an habitual and well-

grounded hope of a blessed immortality, through the merits of the Redeemer, accompanied by that "peace with God" which follows upon being "justified by faith," and proved to be solid by the scriptural fruits of a renewed and regenerate heart. Thus supported himself, it was our author's privilege at this solemn hour to have been enabled to warn and comfort others; and we would humbly trust that his pious efforts, and those of others like minded among his fellow-sufferers may have left a deep and salutary impression on the minds of many—would we could hope of all!—who were mercifully permitted to survive the catastrophe. May the perusal also of these pages call to their recollection, and renew upon their hearts, those holy resolutions of dedicating themselves, should they be spared, to the service of their Almighty Deliverer; which doubtless in some, if not many instances, were formed during those awful moments of suspense. Nor will the narrative be lost upon the public at large, if, while it adds another most impressive illustration to the solemn truth, that "in the midst of life we are in death," it leads its readers seriously to ask, "Of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?"

The experience of Major Macgregor on this fearful occasion, corresponds with what we believe is the melancholy testimony of most clergymen and others who are in the habit of visiting the beds of the sick and dying, that the vast majority of mankind live in habits of indifference or practical scepticism, which render them wholly thoughtless or careless respecting eternity.

"I should apprehend that a large majority of those men, whose previous attention has never been fairly and fully directed to the great subject of religion, approach the gates of death, it may be, with solemnity, or with terror, but without any definable or tangible conviction of the fact that, 'after death cometh the judgment.' Several there were, indeed, who vowed in loud and piteous cries, that if the Lord God would spare their lives, they would thenceforward dedicate all their powers to his service: and not a few were heard to exclaim, in the bitterness of remorse, that the judgments of the Most High were justly poured out upon them, for their neglected Sabbaths, and their profligate or profane lives; but the number of those was extremely small, who appeared to dwell either with lively hope or dread on the view of an opening eternity. And as a farther evidence of the truth of this observation, I may mention, that when I afterwards had occasion to mount the mizen shrouds, I there met with a young man who had brought me a letter of introduction from our excellent friend Dr. G——n, to whom I felt it my duty, while we were rocking on the mast, quietly to propose the great question, 'What must we do to be saved?' and this young gentleman has since informed Mr. P. that though he was at that moment fully persuaded of the certainty of immediate



death, yet the subject of eternity, in any form, had not once flashed upon his mind, previously to my conversation. pp. 13, 14.

Most unexpectedly and providentially a small brig was discovered at a distance, which proved to be the *Cambria*, of 200 tons burden, bound for Vera Cruz, having on board twenty or thirty Cornish miners, and other agents of the Anglo-Mexican Company, commanded by Captain Cook, with a ship's company of only eleven men. The length of time the *Kent* had been burning, the tremendous sea that was running, the extreme smallness of the *Cambria*, and the immense number of human beings to be rescued, rendered it very improbable that many could be saved; but by the great exertions and good conduct of all parties, the majority of the crew of the *Kent* excepted, no less than five hundred and fifty-seven persons escaped. The perilous circumstances which attended the rescue, occupy the chief part of this narrative. The women and children were first put into the boats; next followed the various classes of men on board; the officers themselves remaining to the last, and preserving order to a degree not to have been hoped for, but which materially facilitated the perilous operation, and was the means of saving many lives. The rescue of the first boat-full is thus described:—

“Arrangements having been considerably made by Captain Cobb for placing in the first boat, previous to letting it down, all the ladies, and as many of the soldiers' wives as it could safely contain, they hurriedly wrapt themselves up in whatever articles of clothing could be most conveniently found; and I think about two, or half-past two o'clock, a most mournful procession advanced from the after-cabins to the starboard cuddy-port, outside of which the cutter was suspended. Scarcely a word was uttered—not a scream was heard—even the infants ceased to cry, as if conscious of the unspoken and unspeakable anguish that was at that instant rending the hearts of their parting parents—nor was the silence of voices in any way broken, except in one or two cases, where the ladies plaintively entreated permission to be left behind with their husbands. But on being assured that every moment's delay might occasion the sacrifice of a human life, they successively suffered themselves to be torn from the tender embrace, and with the fortitude which never fails to characterise and adorn their sex on occasions of overwhelming trial, were placed, without a murmur, in the boat, which was immediately lowered into a sea so tempestuous, as to leave us only ‘to hope against hope’ that it should live in it for a single moment. Twice the cry was heard from those on the chains that the boat was swamping. But He who enabled the Apostle Peter to walk on the face of the deep, and was graciously attending to the silent but earnest aspirations of those on board, had decreed its safety.—The tackel, after considerable difficulty, was unhooked—the boat was dexterously cleared from the ship, and after a while

was seen from the poop, battling with the billows;—now raised, in its progress to the brig, like a speck on their summit, and then disappearing for several seconds, as if engulfed 'in the horrid vale, between them. The Cambria having prudently lain to at some distance from the Kent, lest she should be involved in her explosion, or exposed to the fire from our guns, which being all shotted, afterwards went off as the flames successively reached them, the men had a considerable way to row: and the success of this first experiment seeming to be the measure of our future hopes, the movements of this precious boat—incalculably precious, without doubt, to the agonized husbands and fathers immediately connected with it—were watched with intense anxiety by all on board. In the course of twenty minutes, it was seen alongside the 'ark of refuge;' and the first human being that happened to be admitted out of the vast assemblage that ultimately found shelter there, was the infant son of Major Macgregor, a child of only a few weeks old, who was caught from his mother's arms, and lifted into the brig by Mr. Thomson, the fourth mate of the Kent.

"I have been told by one abundantly capable of judging that the feelings of oppressive delight, gratitude, and praise, experienced by the married officers and soldiers, on being assured of the safety of their wives and children, so entirely abstracted their minds from their own situation, as to render them for a little while afterwards totally insensible either to the storm that beat upon them, or to the active and gathering volcano that threatened every instant to explode under their feet." pp. 17—20.

The perils of the remainder were far greater, as the boats could not again come alongside the Kent, and the women and children were obliged to be lowered by ropes from the stern, and were often plunged repeatedly under water before they could be dropped into the boat. None of the women ultimately perished under this dangerous operation; but great numbers of the younger children were drowned. Many affecting proofs occurred of parental and filial affection which shed a momentary brightness round the gloomy scene.

"Two or three soldiers, to relieve their wives of a part of their families, sprang into the water with their children, and perished in their endeavours to save them. One young lady, who had resolutely refused to quit her father, whose sense of duty kept him at his post, was near falling a sacrifice to her filial devotion, not having been picked up by those in the boats until she had sunk five or six times. Another individual, who was reduced to the frightful alternative of losing his wife or his children, hastily decided in favour of his duty to the former. His wife was accordingly saved; but his four children, alas! were left to perish. A fine fellow, a soldier, who had neither wife nor child of his own, but who evinced the greatest solicitude

for the safety of those of others, insisted on having three children lashed to him, with whom he plunged into the water: not being able to reach the boat, he was again drawn into the ship, with his charge, but not before two of the children had expired." pp. 21, 22.

We throw together two opposite traits of selfishness and generosity, as illustrative of the anomalies of the human heart.

"Three out of the six boats we originally possessed were either completely stove or swamped during the course of the day, one of them with men in it; some of whom were seen floating in the water for a moment before they disappeared; and it is suspected that one or two of those who went down, must have sunk under the weight of their spoils, the same individuals having been seen eagerly plundering the cuddy cabins." p. 24.

"Towards evening, when the melancholy groups who were passively seated on the poop, exhausted by previous fatigue, anxiety, and fasting, were beginning to experience the pain of intolerable thirst, a box of oranges was accidentally discovered by some of the men, who, with a degree of mingled consideration, respect, and affection, that could hardly have been expected at such a moment, refused to partake of the grateful beverage until they had offered a share of it to their officers," p. 27.

We pass by our author's testimony to the ability and presence of mind of Colonel Fearon of the 31st regiment; who, under the complicated anxiety of a commander, a husband, and a father, inspired composure and fortitude in all around him; in order to give the following passage respecting our author's own sensations in the immediate prospect of eternity. Let our readers contrast the feelings with which this pious and "gallant" officer gazed on that setting sun which appeared about to be his last, with the celebrated death-bed scene of Rosseau. "Open the window," said that unhappy man to his wife, in his expiring hours. "that I may see the verdant meadows once more. How beautiful is nature! How wonderful is yon splendid orb! [the sun was setting at the moment in all its glory on the Lake of Geneva,] behold its glorious light! The Deity summons me! How delightful is death to a man who is unconscions of a crime! [On which point consult, *passim*, his own infamous "Confessions."] O God, I surrender to thee my soul, pure as it came out of thy hands; crown it with thy heavenly bliss."—Now let us see a truly Christian contrast under far more appalling external circumstances.

"Some of the soldiers near me having casually remarked that the sun was setting, I looked round, and never can I forget the intensity, with which I regarded his declining rays. I had previously felt deeply impressed with the conviction that that night the ocean was to be my bed; and had, I imagined, suffi-

ciently realized to my mind, both the last struggles and the consequences of death. But as I continued solemnly watching the departing beams of the sun, the thought that that was really the very last I should ever behold, gradually expanded into reflections, the most tremendous in their import—It was not, I am persuaded, either the retrospect of a most unprofitable life, or the direct fear of death or of judgment that occupied my mind at the period I allude to ; but a broad illimitable view of eternity itself, altogether abstracted from the misery or felicity that flows through it,—a sort of painless, pleasureless, sleepless eternity.—I know not whither the overwhelming thought would have hurried me, had I not speedily seized, as with the grasp of death, on some of those sweet promises of the gospel, which give to an immortal existence its only charms; and that naturally enough led back my thoughts, by means of the brilliant object before me, to the contemplation of that blessed 'city, which hath no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof.'

"I have been the more particular in recording my precise feelings at the period in question, because they tend to confirm an opinion which I have long entertained,—in common, I believe, with yourself and others,—that we very rarely realize even those objects that seem, in our every-day speculations, to be the most interesting to our hearts. We are so much in the habit of uttering the awful words—Almighty, heaven, hell, eternity, divine justice, holiness, &c. without attaching to them, in all their magnitude, the ideas of which such words are the symbols, that we become overwhelmed with much of the astonishment that accompanies a new and alarming discovery, if, at any time, the ideas themselves are suddenly and forcibly impressed upon us; and it is probably this vagueness of conception, experienced even by those whose minds are not altogether unexercised on the subject of religion, that enables others, devoid of all reflection whatever, to stand on the very brink of that precipice which divides the world of time from the regions of eternity, not only with apparent, but frequently, I am persuaded, with real tranquillity. How much is it to be lamented, that we do not keep in mind a truth which no one can pretend to dispute, that our indifference or blindness to danger, whether it be temporal or eternal, cannot possibly remove or diminish the extent of it." pp. 29—31.

We subjoin the following graphic delineation, for the sake of the memento which it suggests to the reader to be habitually prepared for that great and solemn change which cannot be far distant from any, and which may be much nigher than in the hour of health and vivacity usually appears probable. Whether on land or at sea, how soon may all our earthly plans and projects



be effectually and for ever put an end to, when we least think it; and "the place that knew us, know us no more!"

"Some time after the shades of night had enveloped us, I descended into the cuddy, in quest of a blanket to shelter me from the increasing cold; and the scene of desolation that there presented itself, was melancholy in the extreme. The place which, only a few short hours before, had been the seat of kindly intercourse, and of social gaiety, was now entirely deserted, save by a few miserable wretches, who were either stretched in irrecoverable intoxication on the floor, or prowling about, like beasts of prey, in search of plunder. The sofas, drawers, and other articles of furniture, the due arrangement of which had cost so much thought and pains, were now broken into a thousand pieces, and scattered in confusion around me. Some of the geese and other poultry escaped from their confinement, were cackling in the cuddy; while a solitary pig, wandering from its sty in the fore-castle, was ranging at large in undisturbed possession of the Brussels carpet that covered one of the cabins. Glad to retire from a scene so cheerless and affecting, and rendered more dismal by the smoke which was oozing up from below, I returned to the poop, where I again found Captain Cobb, Colonel Fearon, and the few officers that remained, superintending with unabated zeal, the removal of the rapidly diminishing sufferers, as the boats successively arrived to carry them off." pp. 31, 32.

The interval of nearly three-quarters of an hour which elapsed between each trip of the boat, and during which nothing could be done but to remain tranquil, and "see the salvation of God," was a truly fearful pause, especially to those who still remained on board when the shades of evening began to advance. On one of these occasions, an officer was entreated by his companions in danger to pray with them, and his prayer was frequently interrupted by exclamations of assent to some of its confessions on the part of the afflicted auditors. Similar acts of devotion seem to have been solemnly conducted during the whole of these intervals; and the effect was very striking in the order and composure which they secured in the most perilous moments. The author assures his readers, that if any persons should be disposed to despise, as unsoldierlike or contemptible, these humble exercises of devotion, there were no indications of ridicule even by the most profligate among those who were the subjects of this awful visitation.

Captain Cobb was the last person to quit the vessel, with the exception of a few individuals either intoxicated or struck powerless with apprehension and dismay, and who could not by the most earnest entreaties, be persuaded to risk the perilous plunge into the boat. Of these, however, fourteen were picked up by another vessel, the *Caroline*, Captain Bibbey, three having perished. The officers had only just preceded Captain Cobb, be-

ginning with the juniors, the superiors remaining to the last. The vessel was seen to blow up at half-past one in the morning.

We must pass over the scene of hope and fear, of joy and sorrow, which in the mean time was occurring on board the *Cambria*, as the successive parties arrived; the meeting of husbands and wives, parents and children, friends and companions, or the fatal intelligence of the separation of these and all other human ties by the stroke of death. We shall only state, that after great fatigue and suffering, and no slight peril from the overcrowded state of the ship—600 men, women and children on board a brig of 200 tons, and several hundred miles from any accessible port—the *Cambria* arrived in safety at Falmouth; where the whole party were received with a truly humane and charitable assiduity which reflects the greatest honour upon the inhabitants. No labour or expense was spared to supply their necessities and promote their comfort; and the author utters a warm effusion of gratitude in particular for the strenuous efforts made by the members of the Society of Friends on the occasion. On the first Sunday after their arrival, Colonel Fearon and his officers and men, with Captain Cobb, his officers and private passengers, repaired to the temple of God to pour out their thanksgivings for their great and providential deliverance. Indeed, from first to last, there is more of a religious spirit mixed up with the events of the narrative than we remember to have read in any similar catastrophe. In particular, the letters of gratitude from the officers of the 31st regiment and the private passengers to Captain Cook and Captain Cobb; Colonel Fearon's letter on behalf of himself and officers to the Falmouth Committee; and Captain Cook's reply; are marked by a strain of truly Christian sentiment, incomparably more scriptural and affecting than the usual common-places on such occasions. The coldest heart, the most sceptical mind, could not indeed fail to have paid some passing acknowledgment to "Divine Providence" for such a deliverance; but we are pleased at witnessing in the religious allusions in all these communications far more than this barren homage; and if we may take these documents as indicative of a widely-extended feeling, we have ample reason to be grateful to God for the great progress which true religion is evidently making, with whatever painful drawbacks, among all classes of our fellow-subjects; and for which, to quote the words of Captain Cook, "we shall not cease to offer up our grateful acknowledgments at the Throne of Grace."

We must not omit to add, in conclusion, that the East-India Company, the Commander-in-Chief, and other public bodies, have united in testifying their admiration and gratitude for the highly honourable conduct of Captain Cook, his passengers and crew; and various pecuniary and other rewards have been conferred upon them. Their best reward is the pleasing consciousness of the signal benefits which they have been the instruments in the hands of God of conferring upon their fellow-creatures.

# Religious Intelligence.

## TABULAR VIEW

Of Protestant Missions throughout the world, in their Geographical order. Compiled from the London Missionary Register for January and February, 1825.

	Stations.	Missionaries.	Native Assistants.	Pupils in Schools.	Members of the church.
West Africa	19	26	23	3,460	603
South Africa	27	50	6	682	357
African Isles	3	7	1	243	
Mediterranean	4	16			
Black and Caspian	3	14			
Siberia	1	3			
China	1	1	1		
India beyond the Ganges.	5	11	1	150	
India within the Ganges	56	120	240	22,240	495
Ceylon	18	28	29	12,164	381
Indian Archipelago	15	21		250	
Austral Asia and Polynesia	35	63	93	7,586	2,000
South Am. States, Guiana and West Indies	1	2			
North American Indians	59	104		2,322	33,680
Labrador	35	88		900	200
Greenland	3	14			193
	4	16			
	289	584	394	50,000	37,919

## FIFTEENTH ANNUAL REPORT OF THE ALBANY COUNTY BIBLE SOCIETY.

The committee appointed to prepare the Annual Report of the Albany County Bible Society, submit the following.

The Society have distributed during the past year, 273 Bibles and 175 Testaments.

The income within the same period has been \$528. A greater amount than has been received for some years preceding it. The increase is owing to the measure which was recommended the last year, of having collections annually made throughout all the churches in Albany county. The means which were used to carry this measure into effect, with two or three exceptions, were entirely

successful; and if the same course is pursued for years to come, this auxiliary will be a more efficient aid to the parent institution.

It is unnecessary to dwell upon the motives to exertion in the Bible cause—their importance is universally acknowledged by the friends of the institution, and it only remains for us to emulate each other in conveying the word of life to the ends of the earth.

By order of the Committee,

J. LUDLOW, Chairman.

*The Albany Bible Society in ac. with E. F. Backus, Treasurer.*

1825.	DR.		
March 12,	To Cash paid Sexton N. D. Church,		\$ 75
28,	do. for Bibles,		149 50
"	do. freight, postage, &c. on do.		1 31
May 4,	do. com. for collection,		9 20
"	do. 12 Testaments,		3 00
1826.			
Feb. "	do. for Bibles, &c.		214 00
"	do. freight, cartage and postage,		1 75
"	do. com. coll'g. \$96 00,		4 80
			<hr/>
			\$ 383 31
	Balance to new account,		410 80
			<hr/>
			\$ 794 11

1825.	CR.		
Feb.	By amount on hand,		\$169 44
"	By collection N. D. Church,		94 15
"	do. S. D. Church,		80 53
"	do. 2d Presbyterian Church,		95 70
"	do. Methodist do.		19 12
"	do. Mr. Martin's do.		12 00
"	do. Beaver Dam do.		2 75
"	do. New-Scotland do.		4 20
"	do. Niskayuna do.		2 74
"	do. Westerlo Baptist do.		3 42
"	do. do. Presb'n. do.		3 81
"	do. do. Dutch do.		2 75
"	do. 3 subscribers,		6 00
"	do. 83 annuities,		166 00
May,	By Cash received from Rensselaer Aux. Society,		6 00
"	do. C. Miller,		2 00
"	do. R. Bronk,		8 00
"	do. for 8 Bibles sold a society,		5 00
"	By donation from I. Murphy,		50
Aug. 1,	By Cash from Knox Aux. Society,		12 00
Sept. 13,	do. H. Truax, a donation,		2 00
1826.			
Jan'y. 27,	By collection 48 annuities,		96 00
			<hr/>
			\$ 794 11

We, the subscribers, have examined the above account with the vouchers, and find it correct; the balance in the Treasurer's hands is Four hundred and ten dollars and eighty cents.

R. WESTERLO, }  
JOHN M'MILLAN, } Committee.

February 27, 1826.



## SANDWICH ISLAND MISSION.

The journals of the missionaries to the Sandwich Islands, inserted in the Missionary Herald for the present month, are full of interesting intelligence. Mr. Thurston has recently stationed himself at Kiruah, on the island of Owhyhee, the largest of the Sandwich Islands. This place is the residence of the governor of the island, and contains about 3,000 inhabitants. Within 30 miles, Mr. T. thinks that there are not less than 20,000 inhabitants, and that the whole Island contains 75,000. The name of the governor is Luakini. He is an intelligent man, speaks the English language intelligibly, is fond of improvement, has lately purchased a framed house brought from America, and withal is a warm friend of the missionaries. At the time of Mr. T.'s arrival, he had nearly completed a house for public worship, 60 feet long by 30 wide, and superior in other respects to any other building of the kind in the islands. On the 10th of December, 1823, the house was dedicated to the service of God by Mr. Thurston, in the presence of the chiefs and the people of Kiruah. Since that time two meetings have been regularly attended every Sabbath, and the congregation usually consists of from 600 to 1,000, souls, who listen to instruction with a good degree of seriousness.—The governor uniformly attends, and requires his people to observe the Sabbath in the strictest manner. At his particular request, also, Mr. Thurston conducts family worship at his house morning and evening, and in imitation of his example his practice has been introduced into the families of inferior chiefs.



## SYRIA.

*Some account of the Druses.*

I have now been more than three months on Mount Lebanon, and in its vicinity. My information concerning the country and the people who inhabit it is still very imperfect. It is an interesting country; and I trust will be the field, both of thorough Missionary Investigation, and of extensive and successful Missionary Labour. There are several classes of people, of whom I have had an opportunity to collect but very little information. Of one I will relate a few things.

*Druses.*—They inhabit, generally, the parts of Lebanon south of Beyrout and Deir el Kamr, while the Maronites inhabit the more northern parts; though they have not an exact division of territory, and are often found living together in the same villages. The Bishop Hanna Maroni tells me that he has a manuscript which was taken from the Druses in time of civil war, and which contains an account of their religion: it speaks much of Hakem Bamr, he who has appeared in the world six times: viz, in the persons of Adam, Pythagoras, Jesus Christ, the Caliph Hakem, and two others; he created the world, and is soon to appear a seventh time to destroy his enemies, and put the whole world in subjection to the Druses. The Bishop tells me, that images of the calf have been found in their houses: they say, however, that they do not worship them, nor do their books make any mention of this; it remains to be ascertained, whether they do actually worship the calf, or whether they have images of it for some other purpose, or whether the whole story is a slander of their enemies. It is said, that they are so far from having the spirit of proselytism, that they will not receive proselytes; and if a foreigner wishes to embrace their religion, they will not admit him.—

They are allowed, when occasion requires, to feign themselves Mussulmans or Christians, or of any other religion. They are said to be notorious for incest.—Volney supposed the number of Druses to be 120,000: Mr. Connor has stated it at 70,000: the estimates given me by Franks and Maronites, who are acquainted with their country, are 40, 50, and 60 thousand. Volney has an article in the first volume of his *Travels*, on the history and religion of this singular people: he traces their origin to Hakem-b'amar-Allah, or Hakem-b'amar-he, who was Caliph in Egypt at the close of the tenth century. De Sacey has given, in his *Chrestomathie*, the life of Hakem by Taky Eddin Makrizi, and also some extracts from the books of the Druses. I have no doubt, however, that, by a residence of a few months among them, one might collect much new and interesting information, and we may hope, also, prepare the way for doing them good.

#### STATE OF RELIGION IN THE CANADAS.

The following is extracted from an anonymous communication which appeared in the last *Recorder and Telegraph*. Who can read it without discovering that there is much to be done for the cause of Christianity in those provinces.

"By far the greatest proportion of the inhabitants in the cities of Quebec and Montreal, are Roman Catholics; and in the country probably nineteen-twentieths—except in the townships bordering upon the United States, in which there are many Episcopalians, Congregationalists, Methodists, &c.

"The moral condition of the Catholics in Canada is truly distressing. Except in the cities, where of late there has been an improvement, probably not more than one or two persons in a family can read at all; and the prayer book, with occasionally a psalm book, forms their library.

"From all the information I can collect, I believe there is not a copy of the Scriptures of any version, in the hands of the people, in one Catholic parish in twenty through the country. One of the priests told me a few days since, that their priests did not generally understand Hebrew or Greek, but that all know Latin. Now, when it is remembered that those who are educated for the ministry, are entirely relieved from every servile and secular labour, I was much surprised to know that so little of what is important was attended to, and was at a loss to account for the manner in which the students could employ their time.—But when it is recollected that they play a most skillful game of cards, chess, &c. and that they do this publicly on board the steam-boats, and bet large sums, I can account for part of their time.

"I might cite particular instances in which the Catholic priests have, within a few months past, showed their decided and mad hostility to the circulation of the Scriptures among their people; but I should exhaust your patience. Still, I have no hesitancy in declaring that the Roman Catholic priests of Canada are more hostile to the Bible than the rankest infidels I ever saw."

#### MISSIONARY SOCIETIES.

The sixteenth annual meeting of the American Board of Commissioners for Foreign Missions, (a New-England Missionary Society,) was held at Northampton, (Mass.) from Sept. 21st to 23d, 1825. Total revenue for the year, \$55,744

18. The Rev. Drs. M'Auley and M'Murray, and the Rev. J. C. Crane, as commissioners from the United Foreign Missionary Society, attended the meeting with a proposition for the amalgamation of that society with the American Board of Foreign Missions. The United Foreign Missionary Society, was founded by the Presbyterian, the Reformed Dutch, and the Associate Reformed churches, as our readers will remember. This mission it appears has become indebted to a considerable amount, and its revenues do not afford abundant supplies. This is probably the principal reason of the offer made by the commissioners mentioned, of delivering over their missions, and debts, to the New-England society. A project of union, or adhesion, was adopted. Among others, the following reasons were assigned for the measure:

1. "That the most friendly relations and feelings now exist between the General Assembly and the Synods, and the orthodox" Hopkinsian "associations of New-England."

2. "That the spirit of controversy having subsided, the intelligent and candid of the Christian public are all satisfied that the same Gospel which is preached in the middle, southern and western states, is preached also in the eastern states."

3. "That the Missionaries of both Societies preach precisely the same Gospel to the heathen."

The project will no doubt take effect. We confess these statements do a little surprize us. They go to declare and publish to the Christian world either that the doctrines of the Hopkinsians are those of the south, or that they are no errors. Are all the doctrines which Dr. Miller has vindicated against Professor Stewart of no import? Have the Missionaries of the Presbyterian, Reformed Dutch, and Secession churches preached "precisely" Hopkinsian doctrines?—Do all *candid and intelligent* members of the Christian public consider the denial of Christ's eternal Sonship—of the imputation of Adam's sin—of the imputation of Christ's righteousness, &c. &c. precisely nothing at all? We hope not yet.—The United and Foreign Missionary Society has by this act sent in its adhesion to Hopkinsianism and Congregationalism? See how the Dutch church is passed by—"the Synods." The Dutch Synod refused, 1824, to correspond with the New-England associations.—*Evan. Witness.*

#### THE SABBATH AT THE SANDWICH ISLANDS.

The following fact given in the journal of the Missionaries at these islands, will show in what regard the Sabbath is held by the natives.

While at tea this evening we heard a herald passing through the district, (the manner in which all the general orders of the king and chiefs are communicated to their vassals,) making a proclamation to the people. On enquiring of the native boys in our yard, we learned, that the object of it was to inform the people, that the next day but one would be the Sabbath, and to command them to have all their food for that day prepared on the morrow, and not to break the commandment of God by working on the "latabu"—sacred day. Heralds have very frequently been sent out on a Saturday evening, to give intelligence of the arival of the Sabbath, and to command its observance; But this is the first time we have heard it notified so seasonably as to take all excuse from those who disregard it.

## BIBLICAL DISPUTES IN IRELAND.

In consequence of the Roman Catholic priests of Carlow having got up a hasty and packed meeting, in which principles opposed to the circulation of the Scriptures were asserted and maintained, several of the Protestant ministers invited the Catholics to a full and fair discussion of the points at issue between them, on this subject, and appointed a public meeting for this purpose, to be held at Carlow on the 15th of September last; at which place Mr. Clowry, a Roman Catholic Priest, said that he and his brethren would always be found ready for such a discussion. As there was no honourable way of escaping from such a challenge, *most opportunely* for those Roman Catholic clergymen, to relieve them from their perplexity, their Bishop, Dr. J. Doyle, then on the visitation of his diocese, by his edict, forbade them or any one of them, to attend any such meeting: Assigning some frivolous and truly Catholic reasons for such prohibition. As for example, that "the character of the Christian religion is peace;" that "they would thereby deviate from the principles and custom of God's (viz. the Catholic) church;" that "disputes with heretics weary the weak, create anxiety in the mind of others, and the only thing we obtain by them, is to have our anger excited by their blasphemies;" asserting e.g. that all ought to possess and read the Scriptures, which are able to make wise unto salvation; that "they do not admit our creed, nor have any of their own;" that "by entering into such disputes, they would appear to call in question those truths which are already defined by the Holy Ghost and by us;" that is, by the Bishops, the successors of the Apostles. [For a specimen of the truths defined by these self-constituted successors of the Apostles, we refer our readers to our 3d No. p. 128.] Because these things, proposed as the subject of dispute, are already decided by the church, and these decisions, it is unlawful to call in question; "they are immoveably and definitely settled." And finally, "because a triumph over such men would be of no permanent advantage—as religionists they are deserving only of your unmixed pity; they profess to be seeking for truth—this can only be found in the Roman Catholic church—is to be obtained not by disputation, but by humility, *alms deeds!* and prayer. The judgment of man is too slow and unsettled, the objects of its investigation are too mysterious and too far removed—it may reason interminably and dispute, but it can never determine; authority alone can decide."

These arguments, or something else, it appears had great weight with the clergy, for when the meeting took place on the day appointed, **NOT ONE CATHOLIC CLERGYMAN APPEARED!**

## EDUCATION IN IRELAND.

A late London journal states that the London Hibernian Society has at present under its care no less than *eleven hundred and forty seven* schools, containing 94,262 scholars, of whom 50,000 are children of Roman Catholic parents. The scholars are instructed in either the Irish or the English languages, or in both, according to circumstances. The reading lessons of the lower classes are *extracted from the Scriptures*; and every child who is admitted into the school, must, at the end of twelve months, be able to enter the New Testament Class. Such is the demand for education among the poor of Ireland, that the Society is called upon on every side to extend its schools to a degree far exceeding the funds at present placed at its disposal.